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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

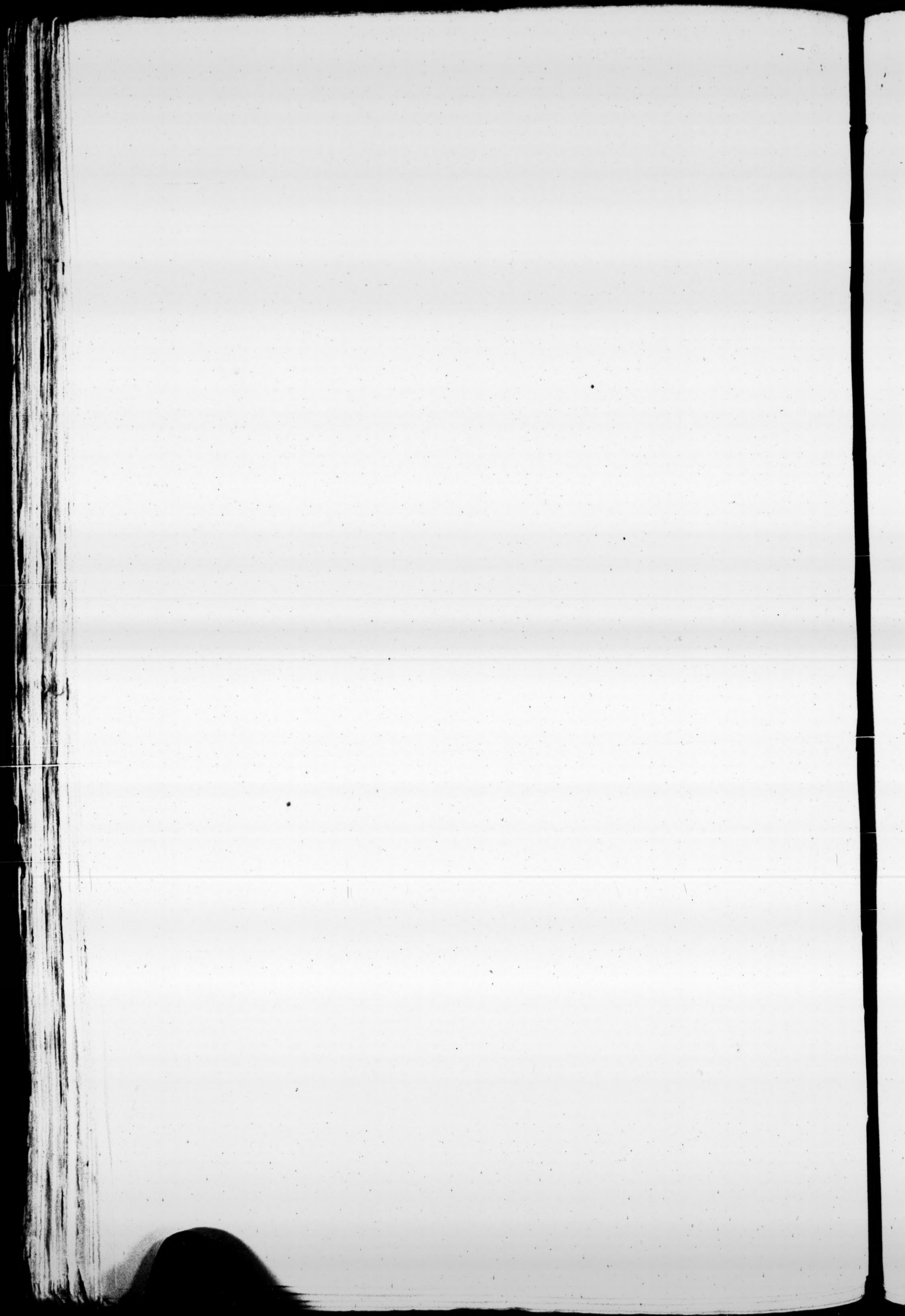
No	Name of Publication.	Where published.	Edition.	Name caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, v.l.m.s., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly	.....	.....
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Bannerji, M.A., B.L. Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.	.....	.....
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 35; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Revd. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Nihar"	Contai	Weekly	Madhusudhan Jana, age 60	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly	.....	.....
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goals, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhyas Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly	.....	.....
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 26	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30.	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Panch" ...	Bankipore	Weekly	Syed Husein, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	600
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers.

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	"Muhammadi"...	Calcutta ...	Weekly ...	.....	.....
43A	"Surbarnabanik"	Do. ...	Do. ...	.....	.....
8A	"Biswadut" ...	Howrah ...	Do. ...	.....	.....



I.—FOREIGN POLITICS.

THE *Namai Muqaddas Hablul Matin* [Calcutta] of the 8th August writes:—

NAMAI MUQADDAS
HABLUL MATIN,
Aug. 8th, 1910.

The important and the more important questions for Persia are (1) the exclusion of foreign troops from the country; and (2) restoration of internal peace and order, although there is a conflict of opinion as to which should be attempted first. One party says the exclusion of foreign troops would of itself result in peace and order while the other holds that in proportion that peace is restored in the country foreign interference will decrease and the troops, having nothing to do, will go back to their own country. From what the ministers have been doing since the Cabinet was formed, it is certain they are wanting in ability and not equal to the task. The only means of bringing about improvement in the country is, therefore, the appointment of a foreigner who would set things right. The duties of the Cabinet would be to re-organize, with his help, the central authority and offices, to introduce new blood in the Government by dispensing with the services of those who prefer the old order of things, although the paper refuses to admit it for according to it, constitutional Government has been secured purely through their efforts. They should besides, be not amenable to the influence of others for whom they should have no regard. Although put last it should form the prime duty of the Cabinet.

Short work should also be made of the spies who convey information to foreigners of the deliberations of the ministers before they are ripe for action as they begin to be discussed in London and St. Petersburg no sooner the questions are mooted in Persia. Unless this is done she would not be able to succeed in her endeavours to counteract the political mischief of the neighbours.

Continuing, the paper says: Since much of the trouble in the former and the present régime has been due to the opposition of the upper ten, a Senate or an assembly half the number of which would come from that class, would put a stop to their mischief partly because their rights would be secured to them and thus the motive for that mischief would be gone and partly because they will have their own peers as judges of their deeds and thus "the serpent will be in the hands of the snake charmer."

So long, therefore, as a Senate is not formed it would be difficult to expect any peace or order in the country.

If foreign troops were not in the country there would not have been a Rahim Khan or Darab Mirza in the land and the events fatal to the independence of Persia would not have occurred in Tabriz and other places.

So long the foreign troops are not out of the country every measure adopted to restore peace would have a contrary result. Efforts both open and secret should, therefore, be resorted to for expelling them. The foreign consuls should be ever informed that the stay of the foreign troops gives rise to the excesses of their officers, etc. The Persians should, however, never be cowered by the neighbours, for so long as they are subject to fear the former will take full advantage of the same.

The Cabinet should not overrule the orders of the spiritual leaders at any cost, and since twenty thousand or a hundred thousand soldiers would not be enough for the good Government of Persia, efforts should be made to raise a million troops.

Although we have had a good deal about the doings of the new Cabinet from the recent messages of Reuter, we have seen too many of them to believe them unless words are translated into deeds.

2. The remedy of Persia's present ailment, says the *Namai Muqaddas Hablul Matin* [Calcutta] of the 8th August, lies with the Persians themselves. If instead of being contented with talking about liberty, patriotism, etc., they get up and make a combined effort they may be able to work out their salvation. Persia should expect no sympathy

No hope of sympathy from the English Government or of any good from Liberal party among the English.

NAMAI MUQADDAS
HABLUL MATIN,
Aug. 8th, 1910.

from the English who will not prefer her friendship to that of Russia and France and is not disposed to displease Russia for her sake. The English Government has now carried out its long cherished wish of checking the advance of Russia towards Southern Persia. (In spite of Sir Charles Hardinge the English have taken the first step towards the ruin of Persia with consequent danger to India). What cause has England then to displease Russia on account of Northern Persia? Besides seeing that there are not even seven men in Persia out of a population of fifteen millions who could extricate their country from her troubles, the English despair of Persia's future. There are one or two Powers in the east of Persia who, having a number of Muhammadan subjects, are known to be against Persia courting the friendship of the English who also have Muhammadan subjects. The next point is that Sir Charles Hardinge who was once the Charge d' Affaires at Teheran, an Ambassador of the English at the Russian Court about four years ago and is now Under-Secretary for Foreign Affairs, is an out-and-out supporter of Russia and bears a great hatred for the Orientals and specially the Persians, whom he considers as being so many serpents and scorpions. His efforts have always been to hush the well wishers of the Persians and to see that newspapers do not contain anything about the high handedness of the Russians in Persia.

The fear is, therefore, that no sooner he assumes the Viceroyalty of India he will satisfy the Persians by bringing over the Russians, for whom he bears such fondness, from Persia to Calcutta. If there are a few Englishmen who have any sympathy for Persia and her aspirations they are in despair seeing that her people have not put a single step forward in the path of progress for a whole year, and confined themselves only to talking, or quarrelling among themselves. Leaving the present if we look into history we find that at all times there is a small party of Englishmen who have always expressed themselves in sympathy with the enemy of their country. Instances of this may be found during the Napoleonic and Boer Wars as also when there was a question of evacuating Egypt.

The Government, however, takes no notice of them partly in the name of liberty and partly because they serve the purpose of Government by letting the enemies live on hopes of assistance from the English till it suits its purpose.

Like the English, the Turkish party in favour of the Persians is also in despair. Besides, the Turks have an eye on a slice from Persia including the provinces of Kirman Shah, Kurdistan and Urumia and think that they would, possibly, incur the displeasure of Russia and England if they supported Persia.

What little good-will Turkey had for Persia has disappeared since after the appointment of Rufat Pasha as foreign minister, for his sympathies are entirely for Russia.

NAMAI MUQADDAS
HABUL MATIN.
Aug. 8th, 1910.

3. Pointing out the attitude of Russia and England towards Turkey in the matter of Crete, the same paper says that these Powers allowed the wrong committed by the

Cretans last year of taking an oath of allegiance to the King of Greece to be continued this year and disregarded the rights of Turkey. There is, therefore no relying on them for any help. Turkey is considered a thorn by the side of Europe and unless she combines with other Musalman Powers she is sure to be isolated and crushed.

DARUS SULTANAT,
Aug. 12th, 1910.

4. After reviewing the history of Persia from the very ancient times to the present age, the *Darus Sultanat* [Calcutta] of the 12th August, observes that Persia needs the help of other countries in political and other

matters. It should, therefore, appoint foreign advisers; but the Persians should also try and make themselves qualified. As a first measure, education should be imparted to the Persian boys and the Government should grant scholarships. The Ulmas who have great influence in Persia should be consulted on these points.

The paper is of opinion that as the Government of Turkey is being benefited by the friendship of English, so also the Persians may take advantage of the generosity and sympathy of the English, and hopes that this will meet the attention of the gentries and the influential men of Persia.

5. After briefly explaining the present situation in Tibet, the *Darus Sultanat* [Calcutta] of the 12th August, says that certain circumstances go to show that the Chinese officers of Tibet are inimical to the Government of India and that when such is the attitude of the Chinese in Tibet the Government of India should be prepared to face any danger.

DARUS SULTANAT,
Aug. 12th, 1910.

The Chinese and the India Government.

6. The *Hitavadi* [Calcutta] of the 12th August refers to Mr. Polak's recent letter to the *Times* of India in which he says that the Union Government of South Africa is concealing from the Imperial Government the real state of things about the treatment of the Indians there, and describes the statements of the former Government that the Indians were allowed time to prove their claims to domicile and were deported by the Portuguese under local regulations, as wholly false.

HITAVADI,
Aug. 12th, 1910.

Indians in South Africa.

In commenting on this letter, the paper remarks that it appears that no effort is being made for a genuine solution of the Indian problem in South Africa. Will the Government of India remain indifferent in the matter even now?

II.—HOME ADMINISTRATION.

(a)—Police.

7. Referring to the prohibition of the Boycott Celebration in Calcutta, the *Sanyivani* [Calcutta] of the 11th August, observes :—

SANYIVANI,
Aug. 11th, 1910.

"The 7th of August."
The Boycott Celebration had its origin in the pain caused to the minds of the people of Bengal by the Partition of Bengal. The Celebration has been held every year since 1905 and never has it led to any disturbance or breach of the peace. But somehow or other His Honour the Lieutenant-Governor has thought it proper to ask the people not to hold the Celebration this year. The people took this request deeply to heart, but have obeyed it all the same. The people of Bengal are always for law and order, and know that unless these are maintained their national advancement will become an impossibility. On the 16th of October year before last, nearly fifty thousand Bengalis assembled on the Federation Hall Ground to celebrate the Partition Day. But the meeting could not be held owing to the "sun-set rule." The vast assembly were deeply mortified, but no one thought of breaking the peace. In fact, none excepting a few wild young men are for breaking the country's peace; and it is a pity that the Government should prohibit the Boycott Celebration this year. We ask our countrymen to promote *swadeshi* industries, advance the country's education, improve its sanitation, and drive away from the society the vices, such as drinking, etc., which are ruining it.

8. The *Hitavadi* [Calcutta] of the 12th August, cannot explain the sudden renewed activity of the police in Eastern Bengal. When all people say that the situation is improving, the large number of house-searches and arrests made show that in Eastern Bengal we are going to have another big affair like the Alipur Bomb Case. The people of the Province are in a state of panic. Government knows best whether it is good to create such terror at a time when peace is being restored to the land, but we are unconvinced of the propriety of this policy.

HITAVADI,
Aug. 12th, 1910.

9. The *Daily Hitavadi* [Calcutta] of the 12th August, has the following :—

DAILY HITAVADI,
Aug. 12th, 1910.

The police and political arrests.

Our contemporary of the *Englishman* seems to have derived a sort of virtuous satisfaction from the arrests which have recently been made at Dacca, Calcutta, Rangoon and Faridpur. The *Englishman* has got its day and it must avail itself of it to the very full. As for ourselves the silly writings of the paper have only made us laugh rather than be angry.

To speak the plain truth, the big haul made by the police net which has both the big fish as well as the smaller fry, has not frightened any sensible man. Previously the police used to collect evidence and assure themselves as to the guilt of an accused person before getting out a warrant against him. But now any police officer can have a warrant issued against anybody and make him rot in *hajut* for some time. If afterwards the person happens to be proved innocent, the police do not have to explain their conduct or to be ashamed of it. What seems to be more funny is, that the quiver of the police is always full of arrows in the shape of "charges." If an accused person is acquitted of one charge he is arrested on another charge before he can step out of the court. Thus when a man is once arrested by the police he can never get a release easily, and even if he is not punished by the court for any of the charges brought against him, the police manage to make him suffer agonies and hardships in *hajut* for a year, or two. In a country like this, where arrests can be made so easily and where the police are in the enjoyment of such immense power and wide privileges, the people never get frightened at such indiscriminate arrests. Like the fish they all know that some day or other they will be caught by the fisherman, and that the longer they can keep out of the net the better. Men who are always in a state of despair like this will never get nervous at these arrests.

These days of arrests and topsyturvydom have removed from our mind an impression which we had been labouring under. We used to think that under the British rule men of rank and respect could not be easily dishonoured. Under the Moghul rule many a Zemindar, Jaigirdar, Raja and Maharaja were openly flogged in Durbars; but such a thing has never yet taken place under the benign rule of the English. It was this idea which led many an educated Indian to accept high posts in Government service, both remunerative and honorary, to be Chairmen and Vice-Chairmen, and to become almost bankrupt owing to their greed for titles. These *swadeshi* disturbances have, however, proved to us that the police can, as indeed they have done, arrest and throw into *hajut* anybody whatever regardless of his caste, rank, social position, wealth, and occupation—no matter whether the person be a spiritual guide, a priest or a Brahmin Pandit. A learned Pandit like Panchanan Tarkaratna, who is held in high esteem by the people, a quiet, inoffensive Brahmin gentleman like Lalit Kumar Chatterjee—how many shall we name? If Chairmen and Vice-Chairmen of Municipalities, Honorary Magistrates, Zemindars, Professors, spiritual guides and young boys can all be arrested, who then is safe? True, that the Tarkaratna was released, and for this we shall ever remain grateful to the British system of dealing out justice. But so far the Government has not published any explanation as to why such a vastly learned Pandit was arrested. Has Sir Edward Baker ever called for an explanation from any police officer regarding the arrest of anyone of the large number of men whom Mr. Duval, Mr. Walmsley and the High Court Judges have released for want of evidence? And even if any such explanation was asked for why has it not been made public? The Empire is yours, the country belongs to you, you make the laws and regulations, a subjugated people that we are, we are bound to act or speak just as you bid us. But does that justify your keeping us in a state of such terrible anxiety and suspense? It is your duty to repress the wicked. It is the duty of the rulers to punish those who are disloyal, break the peace and are revolutionists; and every loyal subject ought to support the rulers in this act. But now in connection with the repression of the wicked, newer and newer terrors are being struck into the hearts of the good and making them tremble like the leaves of the *Aswattha* tree. And it is for the rulers to prevent this.

We do not say that our young men and politicians have no fault. But several members of the ruling race have, in diverse ways, infuriated many of our countrymen.

10. The *Basumati* [Calcutta] of the 13th August, takes exception to the innovation introduced by Mr. Ezechiel, District Magistrate of Nadia, in omitting the words "for sport" and only retaining the words "for protection" in the gun licenses this year. This has been specially injurious to the license-holders in Meherpore.

BASUMATI,
Aug. 13th, 1910.

Gun licenses in the Nadia District.

11. Referring to cases of outrage on Hindus committed recently in the North-Western Frontier near Bannu by some ruffians, the *Basumati* [Calcutta] of the 13th August,

Frontier outrages.

remarks that the Hindus have now fallen and must now call upon the Almighty for redress, the implication being that there is no other means of redress.

12. The *Daily Hitavadi* [Calcutta] of the 13th August writes:—

"About the police."

Every educated Indian is dissatisfied with the police, while illiterate villagers, who live in constant dread of the police, hate them. Many of our English friends cannot understand the reason of our hatred for the police. On one occasion, however, we gave one of them ocular demonstration of the fact, and it was thus.

We go to bathe in the Ganges every day between 5-30 and 6-30 o'clock in the morning. Bands of red-turbaned paharawallas are found at every crossing on the Colutola Street and Canning Street about this time, and they while away their time swirling round their umbrellas, singing filthy songs, dancing or indulging in sham wrestling combats with one another. If any woman happen to be passing along the road on their way to the river, these dignitaries do not fail to crack obscene jokes at their expense in the Gorakhpuri or Ghazipuri dialect. Following the sage Chanakya's advice that one should keep at a hundred cubits' length from the horse, we have all along given these paharawallas a very wide berth. We can understand their language—a sort of provincial Hindusthani—and have occasionally failed to control our temper when the paharawallas abused the female passers-by. But whenever we asked the paharawallas not to do so we only received abuse ourselves. However, one day we had our English friend with us and we kept walking along the footpath, the gentleman following a little behind us. Three paharawallas were standing on the crossing of Chitpore Road and Canning Street. We wanted to pass through them but could not, for one of them seized us

* An abusive term in Hindusthani, when applied to a person who is not really one's father-in-law.

by the hand and said, "Can't you see, father-in-law,* that people are standing here?" We did not say anything in reply but disengaged our hand by force and passed on, although the paharawallas treated us to some very filthy abuse. At the crossing near the Portuguese Church we met another band of paharawallas. One of them was constantly spitting on the road and we purposely passed close by him just to show the English gentleman what would happen. The paharawalla spat just in front of us, and this proving too much for our servant who was with us, he abused the paharawalla and told him to be careful. In reply, the latter seized the servant and said: "Don't you know that I am a Government servant and that if I arrest your master he will be sent to jail? We get rewards from the Government if we can arrest the Bengali salas". We laughed at this and drawing the servant away passed on in silence. The English friend came up with us near Clive Row and we told him, "Now, sahib, you have seen why the police are our eyesore". The gentleman was purple with rage at what he had witnessed, and went away without saying anything. We may mention here that since then we have not been molested by the paharawallas on our way to the river, and that female passers-by are not abused in filthy language any more.

But the thing is, every one of our countrymen knows what the nature of these men is. People who may have to go to the Nimtola burning ghat to cremate a corpse, have often to quarrel with the paharawallas who are on duty there. Especially, if there are any young men in the funeral party the paharawallas seem to be particularly in high spirits. Every paharawalla, both in Calcutta and in the mufassal, is aware that if any Bengali youth or school boy lodges any complaint against the constabulary the authorities will not listen to it. And in fact it is very difficult to prove such a complaint. Hence, every Indian gentleman who is insulted by the police comes to hate them very much. The class of Hindusthanis who wear red turbans and become paharawallas is one of the lowest amongst men as regards manly virtues. They can make no distinction between the high and the low, or virtue and vice; they have no respect for women, and are indeed worse than beasts. They would double themselves up in salaaming to a sahib, whom they would follow and obey like dogs, while to an Indian, they would behave gently if only they

BASUMATI,
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DAILY HITAVADI,
Aug. 13th, 1910.

could get some present in the shape of silver coins. We do not, of course, mean to say that there are no good men among them, but their number is very small. If any one asks them for any information they give such a rude answer that one is sometimes inclined to punch them. All that they can do is to chew pan sitting in a panwalla's shop, and to abuse anybody and everybody in abominable language. If every Calcutta Bengali were conversant with provincial Hindusthani, heads would have very frequently been broken in the streets of the City. Can the people of a country, where men of such low order are to preserve the peace and to catch thieves, and are petted by the rulers, have any fondness for the police?

The manners of police officers, from sub-inspectors up to the Police Commissioner, are of course very good. We have found one or two sergeants behave themselves very rudely, but we have never noticed any oppression or annoyance caused by the higher officers, nor have we ever seen any member of the Mounted Police Force misbehaving himself. They are restrained in their language and to a large extent gentlemanly in their conduct. But those brutes in human form, the Hanuman Singhs and Tejpat Singhs and Piru Miaas, who go to swell the ranks of the constabulary, are almost always very bad in their conduct, very rude and unruly. It is the brutal conduct of these men that has cast so much disgrace on the police of this country.

But if the constables are bad, the members of the detective force are worse, for these latter have made us lose all patience. Our only offence is that we edit a newspaper, and that is quite enough to place our safety at a discount. Wherever we may go, some unknown person is sure to follow us. These annoyances used to be very frequent before, but they have abated now. Such conduct of the police is bound to fill one's mind with indignation and this indignation leads to hatred. The Brahmins, the Vaidyas and the Kayasthas of Bengal are in no way inferior in social position to any police officer. As for the constables, they belong to the class of durwans. The police constable of to-day may be a durwan to-morrow. If such a man insults one at every step just by virtue of the uniform he wears, one feels angry with and hatred for the higher officials more than for the constables, indeed, one is then inclined to hate the whole Police Department and the system in which it is worked. Our White friends have never had any unpleasant experience of policemen but rather receive too much respect from them. Consequently, they fail to sympathise with us. And that is why the Englishman jeers at us because of our hatred for the police. If our English friends can see their way to mixing with us and obtaining an idea of the greatness of the police by receiving insults from them, they are sure to realise how deep-seated is the pain which we feel.

The Bengali is inoffensive by nature and does not like disturbances and breaches of the peace. He does not, therefore, take any aggressive part and kick up a row with police constables. If what happens in Bengal had taken place in any country where the people are hot-headed, either the constabulary would have been reformed or the people sent to jail wholesale. In railway stations, at steamer ghats, within law courts, in the maidan or playgrounds and in bathing-ghats, everywhere police constables oppress and annoy people, though of course those who can pay bribes at the proper season find no difficulty or trouble. It is because we had bitter personal experience that we said on one occasion: "It is lucky that the police take bribes, for that is what helps us to carry on our existence with safety to life and honour." These were not empty words or reckless slander, but the expressions of sincere sorrow felt deep in the heart of one who had been insulted and oppressed. The noble-minded Lieutenant-Governor knows the Bengali and his country very well; and so, we had at first hoped that during his administration an attempt would be made to reform the police of Bengal, at least the lower ranks of it. We know indeed that the paharawalla takes bribes for the sake of his daily bread; that if he is to meet his own necessary expenses in Calcutta and also to send money to his people at home, he cannot help taking bribes. A sum of eight or ten rupees never suffices for a man's daily food for a month; and if over and above this he has to maintain a wife and family at home, he is bound to eke out his income with bribes. The greed for bribes has, however, become a part of the constable's nature, just as the hankering for opium is with opium-eaters. Hence, he takes bribes from the ticcagharwalla for every trip he makes,

from the keeper of grog-shops every day, and from the panwalla every hour, or oftener if the man happens to carry on an illicit traffic in cocaine. Each constable thus earns from thirty to forty rupees every month. There is a system of distributing bribes, for no constable pockets all the bribes he gets himself but divides it among his comrades so as to establish a sort of Freemasonry among themselves. These facts are known to everybody and admitted even by our White contemporaries, but no one has as yet tried to reform this state of things—perhaps it admits of no reform.

We do not mean to blame the Government or the Anglo-Indian community for this. We know that if anybody oppresses us it is our own countrymen who do so. True, that it is crows which are feeding upon crows; but in the present case the Government maintains the crows which devour their own species. Why not cease maintaining such mean people at the cost of the public? This is all the favour that we ask from you. It is our money which goes to fatten the police constable and it is him again that we have to propitiate with money in order to save our life and honour. This causes us not a little indignation. We should think that if the Lieutenant-Governor or the Viceroy can realise the depth of our sorrow, much of our grievances may be removed. Let those who have manufactured bombs or preached sedition be punished according to their guilt—we will say nothing to that. But if all the young boys of the country have to live in a state of constant fear and suffer insults from the police at every step for the offences committed only by a few of them, it is needless to say that the situation comes to be very grave indeed. It is because all these circumstances have made us lose all faith in the police that we are not at the outset inclined to believe in the truth of any case which the police bring up, and that we anxiously await the result of the trial of such cases. The acquittals of Pandit Mokshada Charan Samadhyayi, Pandit Panchanan Tarkaratna and Srijut Aravinda Ghosh, etc., have strengthened our doubts all the more.

However, it is no good wasting words over what has been. We now pray to the noble-minded Sir Edward Baker to rid the people of this Province of their anxiety and suspense. We do not want political rights, we do not want freedom of speech or freedom of the Press—all that we want is to pass our days in the midst of our family, free from anxiety and with safety to our life and honour. We want peace and contentment. Will our prayer be granted?

13. The *Daily Hitavadi* [Calcutta] of the 14th August, says that a Brahman zemindar of Eastern Bengal living in Calcutta, a son of a zemindar of Western Bengal, a young barrister, a certain *sanyasi* called a *swami*, and some others are soon to be arrested in connection with political dacoities.

DAILY HITAVADI,
Aug. 14th, 1910.

14. Referring to the report that His Excellency Lord Minto will be present at the coming dinner at Simla to be given in honour of the Indian Police Department, the *Daily Hitavadi* [Calcutta] of the 16th August, says that His Excellency, now that he is leaving India for good, will not perhaps endear himself to the Indians by taking that step. It is well known how the Police Department is looked upon by the Indian public. If there are able men in the Police, there are equally able men in other departments also. Why then is the Police Department alone given this unique distinction?

DAILY HITAVADI,
Aug. 16th, 1910.

(b)—Working of the Courts.

15. The *Dainik Chandrika* [Calcutta] of the 16th August observes:—
Srijut Jibanlal had been charged with having fired upon the infuriated mob on the occasion of the Hindu-Muhammadan riot at Peshwar. But, in the course of trial his innocence was proved, and he was let off scot-free. It is this Jibanlal who has lately been banished from Peshwar under the Frontier Crimes Act. But nobody knows the reason of his banishment. The frontier laws are, of course, different from those prevailing in the interior of the country. Yet, why should the executive authorities banish that man who has been acquitted by a Court of Justice after due enquiry?

DAINIK CHANDRIKA,
Aug. 16th, 1910.

SANJIVANI,
Aug. 11th, 1910.

16. Referring to the abolition of the *Rishi Dayanand* of Rawalpindi for its inability to furnish the deposit asked by the local Magistrate, the *Sanjivani* [Calcutta] of the 11th August asks what is the offence which this paper is guilty of.

BIR BHARAT,
Aug. 14th, 1910.

17. Referring to the stoppage of *Rishi Dayanand*, a Rawalpindi paper for not furnishing security, the *Bir Bharat* [Calcutta] of the 14th August says:—

Demand of security deposits. How wonderful a weapon this Press Act is in the hands of the Government? It kills a newspaper at a single stroke.

BASUMATI,
Aug. 13th, 1910.

18. Referring to the decision of a certain Judge acquitting a Pathan, who had taken a minor Christian girl as his mistress, on the ground that a girl of 12 could give her consent to be a mistress, the *Basumati* [Calcutta] of the 13th August observes that a law, which does not permit such a girl to sell her property, and yet permits her to sell her chastity, must be a strange law. Such a law should be amended.

(c)—Jails.

DAILY HITAVADI,
Aug. 12th, 1910.

19. The *Daily Hitavadi* [Calcutta] of the 12th August, is pleased to learn that the Magistrate of Dacca has assured the pleaders for the accused in the Dacca Gang case that they (the accused) will suffer no hardship in *hajut* and that they will be treated as gentlemen. The paper asks the Magistrate to visit the *hajut* now and then to see whether the prisoners are being properly treated or not.

(d)—Education.

HINDUSTHAN,
Aug. 10th, 1910.

20. The *Hindusthan* [Calcutta] of the 10th August, thinks that Pandit Satyavrata Samasrami has done his duty in refusing to teach the *Vedas* to a Muhammadan student, who is not entitled under the *Sastras* to study them.

TIRHUT SAMACHAR,
Aug. 11th, 1910.

21. Referring to the refusal of the Sanskrit University Lecturer Pandit Satyavrata Samasrami to teach Sanskrit to Muhammad Mahidulla the *Tirhut Samachar* [Muzaffarpore] of the 11th August, says—How can the Brahmins who have any consideration for their religion and duty teach the *Vedas*, etc., to a person who is not entitled to learn them?

SAMAY,
Aug. 12th, 1910.

22. The *Samay* [Calcutta] of the 12th August, is amazed at the conduct of certain professors in refusing to teach the *Vedas* to a Musalman student, and declaims against such blind bigotry being tolerated for a moment at this time of the day by a State-aided body like the University.

MUHAMMADI,
Aug. 12th, 1910.

23. The *Muhammadi* [Calcutta] of the 12th August is indignant at Pandit Satyavrata Samasrami's refusal to teach the *Vedas* to a Muhammadan student, named Muhammad Sahidulla, and takes strong exception to the manner in which the *Bangavasi* has supported the Pandit. The circumstance, the paper says, has caused much excitement among the Muhammadans all over the Province and unless the Vice-Chancellor of the Calcutta University puts his foot down upon the matter, the paper fears that the relations between Hindus and Muhammadans will become very strained, and may lead to much unrest.

BIR BHARAT,
Aug. 14th, 1910.

24. The *Bir Bharat* [Calcutta] of the 14th August, scolds the *Bengalee* for taking the part of Sahidulla, by saying that the *Bengalee* would have been able to maintain the dignity of the *Vedas* if its editor had not been immersed in the mire of impurity and from whose house Hindu religion long departed.

DAILY HITAVADI,
Aug. 12th, 1910.

25. The *Daily Hitavadi* [Calcutta] of the 12th August takes exception to the new rule made by the Calcutta University which will dispense with students who get

A new rule for B. A. students.

plucked in the B. A. examination undergoing a year's study in a college, and suggests that such students should be allowed to read free in colleges.

26. The *Sanjivani* [Calcutta] of the 11th August, takes exception to the new rule made by the Calcutta University dispensing with the attendance in college of students who get plucked in the B. A. examination, for this will mean a serious loss to the colleges as well as great inconvenience to students who will find it very difficult to coach themselves up without the help of college professors.

SANJIVANI,
Aug. 12th, 1910.

27. The *Muhammadi* [Calcutta] of the 12th August, is sorry to find that the Government is not in favour of free primary education because of the expense that it would entail. The paper thinks it a pity that while large sums of money are spent on military expeditions and in putting down famines, the Government cannot see its way to spending money on such an important thing as primary education. Even supposing that the Government lacks the necessary funds, can it not curtail the expenses of other Departments and utilise the money thus saved in promoting primary education? The paper regrets that the subjects of such a great nation as the British should be behind the people of other countries as regards education. Education has always been free in the East, especially among Muhammadans, with whom it is a religious duty to impart education free. The paper is, therefore, disappointed with the attitude taken by the Government towards the introduction of free primary education.

MUHAMMADI,
Aug. 12th, 1910.

28. The *Basumati* [Calcutta] of the 13th August deplors the decision of the Government not to introduce Free Primary Education on the score of expense, which, it says, the Government never grudges to many other matters.

BASUMATI,
Aug. 13th, 1910.

29. The *Dainik Chandrika* [Calcutta] of the 15th August, is not in favour of free primary education because of the enormous expenditure which it would entail and of the additional taxation which such expenditure would necessitate. As it is, primary education is slowly making its way into the lower strata of society, and in due course it will develop as fully as its best advocates wish. It is all very easy to cite the instance of England, but what is possible in a rich country like England is not always so in a country like India.

DAINIK CHANDRIKA
Aug. 15th, 1910.

(e)—*Local Self-Government and Municipal Administration.*

30. The *Basumati* [Calcutta] of the 13th August, dwells on the inconvenience of the tramway passengers in Calcutta, specially of persons residing in the northern part of Calcutta, owing to the insolence of the tramway conductors. The drivers seldom stop the cars at the places appointed, and as a result the passengers have to leave the cars and enter them while they are in motion. Then there is the invidious distinction between European and Indian passengers.

BASUMATI,
Aug. 13th, 1910.

(g)—*Railways and Communications, including Canals and Irrigation.*

31. Of all the replies given by Government to questions put by private members at the last Simla sessions of the Imperial Legislative Council, that given by the Hon'ble Mr. Wynne, has surprised the *Bharat Mitra* [Calcutta] of the 13th August, the most, for a little consideration would show to the Hon'ble Member that arrangements can be made to prevent outrages on female passengers in a running train without much extra cost. A monthly expenditure of about Rs. 200 would provide armed guards for female carriages by all trains and if these carriages are made up of two compartments with a door between, one being reserved for such females as do not like to travel with the males and the others for such as have no such objection the inmates of the former would be readily able to get help from the male passengers.

BHARAT MITRA,
Aug. 13th, 1910.

travelling in the adjoining compartment with their female relatives. This would involve no cost at all and it is hoped that the Hon'ble Member of the Railway Board will not show the heartlessness of not paying any attention to this suggestion.

(h)—General.

HITAVADI,
Aug. 12th, 1910.

32. Anent recent Government grant to the Lucknow Municipality for the extension of the Civil Lines, the *Hitavadi* [Calcutta] of the 12th August, remarks that this measure will ameliorate the housing conditions for Europeans. Why is Government miserly in its doles towards the relief of the conditions of life of its hard-worked clerks?

DAILY HITAVADI,
Aug. 12th, 1910.

33. Referring to the reported resignation of the Hon'ble Mr. S. P. Sinha, the *Daily Hitavadi* [Calcutta] of the 12th August writes :—

Resignation.

It is only from the telegraphic news which appear now and then in the *Englishman* that we learn that Mr. Satyendra Prasanna Sinha will resign the post of Law Member. A Simla paper now says that Mr. Sinha has sent in his resignation and that he wants to get rid of the bonds of service on the same day as Lord Minto retires from the Viceroyalty. We have it from the *News of Simla* that Mr. Sinha's successor will be an Indian, and that there is a chance of either Mr. Ali Imam of Bengal or Mr. Justice Davar of Bombay getting the appointment.

What we should like to know is why Mr. Sinha is resigning the Law Membership. Many say that he is doing so because of the great loss he is suffering financially. But then he must have known this full well when he accepted the appointment after considering all the pros and cons. How can he now give up the post on the plea of loss of money? We know he did not take up service for its own sake or in the hope of earning respect. He accepted the appointment because by becoming a Member of the Viceroy's Executive Council he would easily be able to bring the wants and grievances of his countrymen to the notice of the Viceroy and his Councillors, and thus render some real service to the country. It was as the representative of the educated classes in all the Provinces of India that he took up the Law Membership. Mr. Sinha cannot, in these circumstances, vacate his appointment simply on the plea of pecuniary loss and without offering any explanation to the educated classes to whom he is now bound by the tie of a new responsibility. He ought to know that he cannot now do anything on the ground of personal convenience or inconvenience.

If the *Englishman's* report be true, we want to know the reason which has compelled Mr. Sinha to resign his post. The rumour that his service will come to an end simultaneously with the retirement of Lord Minto has filled our mind with great concern. We are led to presume that perhaps Lord Hardinge is not liberal-minded and courteous as Lord Minto is, that Mr. Sinha is going away because he fears that Lord Hardinge will not take kindly to Hindus; and that Mr. Sinha is resigning his appointment because he sees no chance of the hopes with which he accepted it, being fulfilled. All this is no doubt mere surmise, but shall we be wrong if we indulge in such imagination? At any rate we are justified in asking for a reply, for otherwise our mind cannot be freed from doubt.

Not that we shall be quite unhappy if Mr. Sinha comes down from the heights of Simla and treads the corridors of the High Court once again. But our mind will be free from anxiety if we can know the reason of his resignation. Who will rid us of our apprehension?

BHARAT MITRA,
Aug. 13th, 1910.

34. The *Bharat Mitra* [Calcutta] of the 13th August says, that the Rumoured appointment of Justice Sharfuddin as a Member of the Bengal Council. Rumoured appointment of an able Judge like Justice Sharfuddin as a Member of the newly created Executive Council of Bengal, if made, will not please it, since the inducement of obtaining executive office may stand in the way of a judicial officer discharging his duties as a Judge as independently as he would otherwise have done.

35. The *Daily Hitavadi* [Calcutta] of the 17th August, is glad to hear that Mr. Justice Mukerjee has refused to accept the offer of the Membership of the Bengal Executive Council. His absence from the High Court Bench, the writer says, would have been a great loss to the country.

DAILY HITAVADI,
Aug. 17th, 1910.

III—LEGISLATION.

36. The *Dainik Chandrika* [Calcutta] of the 10th August, while it would not oppose a temporary extension of the period of operation of the Seditious Meetings Act cannot support placing repressive legislation like this permanently on the Statute-book. The vast majority of the people of India are quite loyal, and for the repression of the infinitesimal disloyal few, while temporary resort to such legislation is justifiable, no necessity exists for such drastically repressive permanent laws as exist in some European States. It is to be hoped that when Lord Hardinge takes up this question again, there will be no need for its renewal.

DAINIK CHANDRIKA,
Aug. 10th, 1910.

37. Reviewing the operation of the Seditious Meetings Act the *Hitvarta* [Calcutta] of the 11th August says:—
Seditious Meetings Act. Unnecessary harshness has been used in enforcing the law which has told much more seriously on authors than on others. It is therefore necessary to invite the attention of Government to this point.

HITVARTA,
Aug. 11th, 1910.

38. The *Darus Saltanat* [Calcutta] of the 12th August, is glad to see that as it had proposed at the time when the New Press Act was passed first, the Government has removed the difficulties of the loyal papers.

DARUS SULTANAT,
Aug. 12th, 1910.

39. Unlike other papers the *Bihar Bandhu* [Bankipur] of the 13th August, is not surprised at the passing of the Press Act for it had expected the same thing. In 1907, too the press bill was passed in teeth of opposition from Indian Members including the Tika Sahib of Nabha. The same has been the case this time too. Among Muhammadan Members of the Council, the Hon'ble Mr. Muzhar ul-Huq alone voiced the opinion of the public when he said—"My Lord this law has killed the public life of my country, etc," but the speech of this Muhammadan leader too was crying in the wilderness. The proceedings of the Council of Saturday firmly impressed the peoples' representative in the Council that their presence or no presence was of no consequence. The bill would have been passed whether they were there or not. The Hon'ble Mr. Gokahle has plainly said this. The paper thinks that the Hon'ble Members are given unnecessary trouble of attending these meetings which involves so much inconvenience to them and unnecessary expense to Government. The paper sees no necessity for the law in any part of British India and gives the names of the Hon'ble Members both who were against as well as those who were for it.

BIHAR BANDHU,
Aug. 13th, 1910.

40. The *Bir Bharat* [Calcutta] of the 14th August, has the following as a preface to the summary of speeches delivered by the Hon'ble Messrs. Jenkins and Bhupendra Nath Basu as well as the Viceroy at Simla on the occasion of the passing of the Press Law on Saturday last.

BIR BHARAT,
Aug. 14th, 1910.

The Act was passed on a Saturday on which there was new moon, besides the moon entered the *ashlesha* constellation all of which are declared inauspicious by astrologers in this country, and therefore create fear in the minds of the people.

The speech of Hon'ble Mr. Jenkins failed to convert public opinion which was against the passing of the Act.

41. The *Hindai Banagvasi* [Calcutta] of the 15th August, says that disappointment is very keenly felt when there is cause for one's hope being realized. It has actually happened in the case of the people of this country. Seeing how Lord Minto favoured the policy of reconciliation it was not unnatural for the people to hope that the repressive laws at least the new ones, viz., the Press Act

HINDI BANAGVASI,
Aug. 15th, 1910.

and the Seditious Meetings Act would be repealed. From what His Excellency had said in his firm but sweet way at the time of releasing the deportees in February last, the hope which people entertained was not unnatural.

Besides, the genuine demonstrations of the Indians to express their grief at the demise of the late King-Emperor were a surprise to many an Anglo-Indian journal ever inimical to the natives. The murderous feeling of a few human monsters was swept away as it were by the strong current of loyalty then exhibited for the British Crown. Were the people then wrong to entertain the hope that Lord Minto would repeal the severe laws before his departure? What has, however, been done has caused disappointment. The Press Bill was fully discussed and arguments advanced by both sides at the last meeting of the Legislative Council. The Home Secretary in supporting the Bill said that Local Governments considered that there was necessity for extending the Act but on what grounds was not disclosed. Lord Minto listened to all with his usual patience without showing any signs of annoyance but the Bill was passed into law all the same. His Excellency knows and admitted that the law is pressing hardly on the people of this country but he did not see his way either to repeal it altogether or make it a permanent law of the country.

When the law has been passed it is no use saying anything about it except that the people will obey it, but one thing is certain people's hope has ended in disappointment.

DAINIK CHANDRIKA,
Aug. 15th, 1910.

42. Referring to the extension of the of the Seditious Meetings Act which the *Dainik Chandrika* [Calcutta] of the 15th August, knew would be effected in spite of all the opposition that might be raised against it, the paper says that if, as the Government of Eastern Bengal and Assam thinks, there is a widespread conspiracy all over Bengal, the situation must be very grave indeed. The writer, however, does not consider it proper to protest against any step which the Government might take for the welfare of the people and hopes that by God's grace things will change for the better. The writer concludes by thanking Lord Minto for not being enamoured of the Seditious Meetings Act and not making it permanent.

The continuation of the Seditious Meetings Act.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

DAILY HITAVADI,
A. R. 17th, 1910.

43. The *Daily Hitavadi* [Calcutta] of the 17th August, draws the attention of His Honour the Lieutenant-Governor of Bengal to the wholesale destruction of the crops in Bihar and requests His Honour to make a tour in that part of the Province and take early steps to meet the impending famine.

A famine impending in Bihar.

VI.—MISCELLANEOUS.

JASOHAR,
Aug. 6th, 1910.

44. The *Jasohar* [Jessore] of the 6th August, is sorry for the presence of unrest in the once peaceful land of Bengal, and deplores and deprecates the propaganda of anarchism. The people of Bengal are indebted to the English for many things and cannot but be loyal to them. True, that the Partition of Bengal has caused much discontent, but that is only a passing cloud. For all that makes their lives worth living the Bengalis have to depend upon their rulers. They stand at their rulers' door begging for favours, and when their prayer is granted they thank them (the rulers), and if not, they cry piteously. But the attachment they have for their rulers always remains unshaken. The paper asks the Government not to allow indiscriminate arrests to be made, but to see that a person's guilt is properly enquired into before he is arrested by the police. Let those that are really guilty be punished, but do not let the innocent suffer, for that would only intensify the existing unrest. It is impossible for any of the leaders of the people to encourage anarchism. They are always for law and order and are ever ready to help the Government in repressing the few unruly youths who are doing so much mischief.

"The Government and the people."

45. The *Nayak* [Calcutta] of the 8th August writes:—

We decry English education because:—

"English Education."

(1) It is unsuited to the ways of Indian Hindus

and Musalmans.

(2) We have neither the time nor the capacity really to assimilate English culture.

(3) Such assimilation implies the adoption of European civilisation which would be a most painful process for us, a conquered and poor people, as it is the civilisation of free, rich and luxurious nations. Treating of each of these three causes in detail we shall show that during the past half century we have utterly sacrificed both our temporal and spiritual interests because of the zeal with which we took up English education.

(1) In India, the first training both for Hindus and Musalmans is to learn to obey unquestioningly the *Guru* or preceptor, do him the most menial service. Logic and argumentation are things he learns last. In the English system of education it is just the reverse. A Hindu or Musalman *Guru* says that the earth is round and the pupil takes it on trust. But the English teacher now-a-days tells his student simultaneously of the arguments on which this statement is based. Thereby he tells him in a way to test for himself all statements, from whatever source emanating. The effect of this mode of teaching is that he does not learn humility, and becomes arrogant and prone to arrive at wrong judgments for himself. It ends in bringing social ruin.

(2) As we cannot really assimilate English culture, all the defects of a parrot-like learning by rote are rife amongst us, fully 99 per cent. of whom acquire an English education for the purpose only of bread and butter and pay no thought to any assimilation of English culture. The effect of such an education is destructive, never constructive, and it destroys all power of initiative in those who receive it.

(3) A long course of English education is bound ultimately to anglicise us, just as the study of Arabic and Persian Musalmanised our ancestors. But if we are to live anglicised lives, we must have money, for English civilisation depends on wealth. But money is a thing which is peculiarly scarce with us, save only the few amongst us who hold high posts under Government. Thus, the assimilation of English civilisation brings on misery. It has dwarfed our manhood, a subject race as we are. The new, strong wine of anglicism poured into the old bottle of our effete civilisation, bursts it and leads us ultimately to betake ourselves to things like sedition which are forbidden to us.

46. With reference to the question of perpetuating the memory of the

The Edward VII memorial in Bengal.

late Emperor in Bengal, the *Bangabandhu* [Calcutta] of the 10th August has the following:—

Sir Edward Baker has suggested that the memorial in question may take the form of a splendid hostel for the students of Calcutta. But upwards of four lakhs have already been subscribed. And supposing that the subscriptions would ultimately amount to ten or twelve lakhs, may not this sum be devoted to two purposes instead of one?

Let four lakhs be spent for a hostel. And with the remaining eight lakhs, let a Technical College be established on a grand scale, for the purpose of teaching industries. The said hostel must accommodate all the students of Calcutta. No distinction should be made in this respect between rich and poor. In fact, it is the poorer students that are more especially in need of a healthy and well-ventilated hostel.

It would be exceedingly becoming and seemly if the Government also were to subscribe a few lakhs for the erection of these memorials.

The Edward Memorial Committee will earn the thanks of the poverty-stricken subjects, if it succeeds in removing their poverty.

It would be well both for the rulers and the ruled should proper measures be adopted for dispelling the darkness of ignorance from the land.

47. In an article addressed to the people of Bengal the *Daily Hitavadi*

[Calcutta] of the 10th August, writes:—

"What is it you want?"

What is it you want? Do you want to be sahibs? That is a feat which you can never hope to accomplish in spite of all that you may do to be anglicised. Why, even a man like the late Mr. W. C. Bonnerjee who did so much to become a sahib never succeeded in becoming

NAYAK,
Aug. 8th, 1910.

BANGABANDHU,
Aug. 10th, 1910.

DAILY HITAVADI,
Aug. 10th, 1910.

one in the true sense of the word. You can be *sahibs* so far as the adoption of English dress, habits and manners goes, but to be *sahibs* by nature, to develop those excellent qualities which centuries of independence have helped the English to acquire, that is simply impossible for you Bengalis with your eternal state of subjugation.

Do you want to dabble in politics, to obtain an equal share with the English in the administration of your country? Well, you may get some share in the Government of this country, under the English and as their companions, but as their equals, never. For they are the conquerors and you are the conquered. Besides, it is not practicable for you to deal with politics. All that you should do is to find out the best means of protecting yourselves and of leading your lives in peace, health and contentment in your pleasant village homes. Thus far your "politics" may go but no further. But, as for your "constitutional agitation," the supposed plum for which your mouth had been watering all this time, the shaking given to it by the *swadeshi* has made it fall down to the ground, and, now that you look at it more closely, your plum has turned out to be a rotten thing and the plum-pudding you had set great stores by, has been spoiled by the Press Act, the Seditious Meetings Act and the Police Act.

Do you then want to reform your society? That again is more than you can do, for you lack the spirit of self-sacrifice which such a great undertaking requires. All the little reform that has taken place in our society has been the work of Vidyasagar and the result of English education.

Do you want to earn money? Well, if you do, then give up your book learning and do what the Marwaris do. Start your lives as hawkers before you can expect to blossom out into big merchants. But do you think you could do it with your dandyism and dyspepsia?

One by one every door has been shut against you. You have lost your "politics," your literature, your religion, your theatre, and your Press, in fact everything that you had picked out of the dust-bin of English civilisation is gone because you were not worthy enough to keep it. Let them go, you have so long been begging for alms from the English, but that will not do any more; the alms you will never receive but will on the contrary get a poke or two from the *paharawallas'* baton. Can you not return to your old ways, fall back again upon the ancient modes of living?

DAILY HITAVADI,
Aug. 12th, 1910.

48. The *Daily Hitavadi* [Calcutta] of the 12th August, supports the proposal made by the *Bengalee* and several "White-conducted" papers to open a fund for erecting a memorial to the late Mr. Ganguli of the Telegraph Department and for helping his bereaved family. The paper hopes that the Government will lend its help to the project, for it is but proper that a Government servant who loses his life in trying to do his duty should have his services suitably recognised, so that others may be encouraged to follow his noble example.

SAMAY,
Aug. 12th, 1910.

49. The *Samay* [Calcutta] of the 12th August, hopes that Government will grant a pension to the family of the late Mr. Ganguly, the Telegraph official, who lately sacrificed his life to duty, and remarks that this illustrious example will lead other Bengali youths to emulate him when the opportunity offers.

HITAVADI,
Aug. 12th, 1910.

The *Hitavadi* [Calcutta] of the 12th August, expresses a hope for a pension from the Government in recognition of the deceased officer's merit.

NAYAK,
Aug. 12th, 1910.

50. The *Nayak* [Calcutta] of the 12th August, in answering the query "Who is the leader?" remarks that leadership is now-a-days associated generally with the delivery of a number of public harangues on unity and so forth. The men who do this aim at an all-round imitation of *Feringhism* in India, forgetful of the fact that our country, whatever else it may have lost or been robbed of by foreign invaders, has never parted with her great ideals of life—renunciation and restraint. Chaitanya and Nanak and Guru Govinda acted on these ideals and hence were real leaders of the country in their day. Apart from this class of professed *Sanyasis* there have been others like Rana Pratap and Sivaji, who, though sovereigns nominally, really acted on these ideals of renunciation and restraint, were practically servants of the people they ruled over.

In fact, the duty of a leader is to remove the wants of his compatriots and to help in their progress, and this not by making speeches, or sending deputations to England, but by first-hand active striving.

The people of the country are weighed down with many taxes, they lack food and clothing, and it is for you to save them from this oppression and sorrow and want. They suffer also from various kinds of depredations, from evil-spirits like kicks from the White people, shots from the shikarees, etc. It is for the real leader voluntarily to subject himself to these sufferings. He should come directly to be a protector of the people and then will the country respond enthusiastically to your call, and hundreds of people yield up their lives at your bidding.

As a matter of fact, however, what do our leaders do when they move out of town? They travel first class to places where there are crowds waiting to unyoke the horses from their carriages and pull them themselves, to cheer them lustily and to garland them.

A man who wants to be a leader, to create a bond of unity among his compatriots, must sink himself, so to speak, in the crowd and betake himself to a persistent endeavour to resuscitate the strength of the country. But that is not work which will bring you fame or applause.

51. The *Basumati* [Calcutta] of the 13th August says:—

Sir William Wedderburn's ensuing visit to India.

Sir William Wedderburn will start from England for India on the 2nd December next and it is rumoured that Sir Charles Dilke will accompany him. Sir Charles came to India once before. Will Sir Charles' eyes be able to catch the enormous difference between the India of that time and the India of the present day? A survey of the magic changes that have taken place in the political atmosphere of India will convince Sir William and Sir Charles that the hands of the clock have been set back. The Indians are running against the current. The tide of prosperity is at an ebb. Is any change possible in this state of things? Will the political illumination at Allahabad be able to dispel this gloom of despair? Has the Congress-concert led by Sir William Wedderburn and Mr. Gokhale any use for India oppressed as she is by the frantic dance of Coercion? Will the balm of Sir William's speech be able to bring back sense into the senseless form of politics in this country?

BASUMATI,
Aug. 13th, 1910.

52. The *Basumati* [Calcutta] of the 13th August, complains bitterly that the cry of "Bihar for the Biharies" has been followed

Hatred of the Bengalis in Bihar and Orissa.

by the cry of "Orissa for the Uriyas." It is undeniable, the paper says, that the light from Bengal has illuminated the whole of India and it is the height of folly to regard the Bengalis with hatred and jealousy.

BASUMATI,
Aug. 13th, 1910

53. Seeing that the Government of Mysore and the officials there give every encouragement to the agricultural exhibition

The Mysore agricultural exhibition.

held by the people of Mysore every year the *Bharat Mitra* [Calcutta] of the 13th August, says that similar exhibitions are desirable in every district of British India and are sure to be productive of great good if held under the auspices of the District Boards.

BHARAT MITRA,
Aug. 13th, 1910.

54. The *Bharat Mitra* [Calcutta] of the 13th August, prefaces its account of the dialogue between Mr. Keir Hardie, M.P., and

An interesting dialogue.

the Under-Secretary for India the other day as being a very interesting one and concludes: Just say readers; have you understood the meaning of these questions and answers? Does it not mean that the Press Act was enforced no sooner there was a proposal of holding a meeting at Rohtak? It shows that an unprecedented suspicion has taken possession of the Government. What should be done to remove it?

BHARAT MITRA,
Aug. 13th, 1910.

55. In the association found by a number of Scottish Members of Parliament for the purpose of obtaining self-

The new Scottish Association.

Government for Scotland the *Bharat Mitra* [Calcutta] of the 13th August, notices the spirit of the present age and says that the success of the association would strengthen the claims of other British Possessions to obtain autonomy.

BHARAT MITRA,
Aug. 13th, 1910.

HINDI BANGAVASI,
Aug. 15th, 1910.

56. Referring to the above the *Hindi Bangavasi* [Calcutta] of the 15th August, says that England will certainly have an anxious time of it if Scotland also shows discontent and adds to the trouble which the country is already in, on account of agitation at home and the unrest in Ireland.

BIHAR BANDHU,
Aug. 13th, 1910.

57. Recalling to mind the religious ceremony observed by the Brahmins on the full moon day of this month the *Bihar Bandhu* [Bankipur] of the 13th August, deplors their present degraded condition due to the above ceremony having been abandoned and to the various foreign articles finding way into their homes such as sugar, glass chandeliers, wax candles and cotton thread, (*rakhi*) with which they tie the wrist of the rich for a small money gift. If they mean the Rakshabandhan to be a reality they should learn to protect their caste, consider their country as their own, and with a lion's heart make a *swadeshi* vow to use nothing but what is country-made on that sacred occasion.

BIR BHARAT,
Aug. 14th, 1910.

58. Referring to the proposed visit of the German Crown Prince to India the *Bir Bharat* [Calcutta] of the 14th August, doubts if the Prince will be able to see real India; of course he will be shewn nice carpets of Baroda and Mirzapore and buildings like Tajmahal but to give him a true idea of the country, he should be shown the quilts of rags with which we cover our bodies and the huts in which we live.

DAILY HITAVADI,
Aug. 14th, 1910.

59. After referring to the hostile attitude of the *Englishman* newspaper at the time of the Ilbert Bill controversy and the Partition of Bengal, the *Daily Hitavadi* [Calcutta] of the 14th August writes :—

Mr. Ramsay Macdonald suggested that the *Englishman* should be punished under the provision of the new Press Act for its attempt to excite racial bitterness, and in denying the charge the paper attacked the Nationalists. But the fact is that from the humble clerk who has got a smattering of English, up to Dr. Rashvehari Ghosh, all educated Indians are Nationalists; that is to say, they all wish well of their country. Only the fools among them failed to remain within the limits of the law; but the wise among them take care not to break the law. If then the Nationalists are denounced, then few among the Bengalis are spared. If the *Englishman* has abused the Nationalists, it has abused almost all Bengalis, more or less. In this respect the *Englishman* is as much to blame as the official members of the Viceroy's Council. By their sentiment few among the educated Indians are disloyal to the English. We are all partial to the English and to English rule because our intellectual and selfish instincts make us so. We feel that the system of impartial administration of the English will, if it last long, benefit the Indians. We know further that English education and civilisation, which have already imparted to us a new life, will be to our benefit. We are, therefore, enamoured of the English. If these educated Indians, who are the product of English education, were trusted and taken into confidence, the present disturbance would not have come into existence.

DAILY HITAVADI,
Aug. 16th, 1910.

60. Referring to the proposed registration of Medical Practitioners the *Daily Hitavadi* [Calcutta] of the 16th August, says that if this be done the poor people who have no means of calling in a passed doctor will be helpless and die without any medical help.

DAILY HITAVADI,
Aug. 16th, 1910.

61. Referring to the series of articles published in the *London Times* on Indian unrest and to the observations made thereon by a writer in the *National Review* the *Daily Hitavadi* [Calcutta] of the 16th August, writes :—

We do not deny that there is discontent in this country. We would rather maintain that discontent pervades the country a thousand times more seriously than what the English writers imagine it to be. This discontent has come into being because the hopes and aspirations of the Indians have not been fulfilled. With the spread of English education, political aspirations have been awakened in the minds of the people. Many are the high English officials, Governors, writers and politicians who watered this tender plant of

ambition by their sympathy and encouragement when it first struck its roots into the hearts of the people. And yet it is a fact that not a single one of their wishes has been fructified, not one of their aspirations fulfilled. This is what has grieved them most. This feeling was being nursed so long by political agitation, and it was getting more and more powerful every day. At last when Bengal was partitioned, the unrestrained speeches of Lord Curzon and Sir Bampfylde Fuller made it break through the chains of decency and decorum, and it was converted into discontent and sedition. This discontent and sedition would have remained confined within the limits of the law had it not been for a few incidents.

These were :—

(1) The high-handedness towards the Barisal Provincial Conference and insults offered to the foremost of the educated men of Bengal by the infliction of blows from the *lathis* of the *paharawallas* and the consequent bloodshed.

(2) The Hindu-Masalman riots at Jamalpore, Nawabgunj, Kesurhat, Serajung and other places, and as a result of these riots the harassment of Hindu widows.

(3) The Comilla affair and the Hindu hatred of the Nawab of Dacca.

(4) The increase of oppression by the Gurkha police and persecution by the punitive police.

(5) Arrest of the sons of respectable men for picketing and boycotting, and their incarceration.

(6) Systematic continual abuse of Indians by numerous newspapers edited by Englishmen.

The resentment born of these and similar other causes and nursed for a long time by certain classes of men at last burst forth in the bomb factory at Muraripukur, in the secret murders and in the dacoities. While that terrible agitation was going on, many people thought that justice was no longer to be had from the courts established by the English in India. With the advent of Sir Lawrence Jenkins as Chief Justice of Bengal and the acquittal of certain innocent men by the High Court, the lost faith of the people in the British Courts was re-established. With him came Sir Edward Baker as Lieutenant-Governor of Bengal, and he has succeeded in solving many knotty questions. If His Honour could hear and understand everything on all sides, if he was not carried away by what particular officers said, then Bengal would have been by this time completely pacified. His Honour has, however, done what he could. We repeatedly thank His Honour for what little wisdom he has shown and what little relief he had given us from our sufferings. Knowing that the influence of particular individuals plays an important part in the bad or good Government of India, we have said again and again that our happiness depends entirely on the good character of the rulers, whatever may be the laws of the country. If at the time of the Partition of Bengal Sir Henry Cotton had been the Lieutenant-Governor of Eastern Bengal, and if Sir James Bourdillon or Mr. Bolton had been the Lieutenant-Governor of Bengal, all these mishaps would certainly have been prevented. In this matter the people alone are not to blame, the rulers themselves have a large share of the blame. In the present revolution nobody has ever thought of destroying the British Empire in India. If instead of Lord Minto another Lord Curzon had succeeded Lord Curzon, things would have come to a serious pass. Mere repression and coercion will not do at present. The subjects must again be welcomed with the former impartiality, and then only will peace again reign in the country. Let the wicked be put down, the murderer be hanged, the seditionist, the dacoit and the plunderer be put in jail, and no respectable man in Bengal will object to it. But at the same time reassure the discontented and the mortified subjects by love, and you will find that all these dark clouds will vanish as does the mist with the rays of the morning sun.

As the feelings of both parties have been strained, it is unwise to rake up old matters; it ought not to be said that these unhappy incidents have come to pass owing to your appointing bad rulers. By all means we should try to establish good relations between the rulers and the ruled.

62. The *Daily Hitavadi* [Calcutta] of the 17th August admits that there is some truth in the observation made by the special correspondent of the *London Times*, that the revival of Hinduism on the Western model has

Indian unrest and modern Hinduism.

DAILY HITAVADI,
Aug. 17th, 1910.

been one of the principal causes of the present unrest. When revolutionists have drawn inspiration from the *Gita*, and secret murderers have taken the *Chandi* to be their Bible, it cannot be said that the *Times* correspondent is wholly wrong.

DAILY HITAVADI,
Aug. 17th, 1910.

63. In a leading article headed "Sympathy of white men," the *Daily Hitavadi* [Calcutta] of the 17th August refers to the kind treatment accorded by Mr. Dring, Agent, East Indian Railway, to his Indian Head-clerk, when the latter suddenly fainted in office, and observes that this exemplary conduct of Mr. Dring has done a service which all the repressive measures of Government put together can never do. The writer concludes as follows:—

We make bold to say that the most effective way to eradicate discontent from the country is for Englishmen generally, and for English officials particularly, to treat the Indians with sympathy. Such treatment will not affect the "prestige" of the Government in any way.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
July 30th, 1910.

64. The *Uriya and Navasamvad* [Balasore] having written something against the Head-master of the Cuttack Training School, the *Utkalbarta* [Calcutta] of the 30th July, observes that the *Uriya and Navasamvad* mixes up points of discipline with racial questions, in order to create ill-feelings between Bengali and Uriya officers working in that institution. At any rate these things do not deserve a place in the columns of newspapers.

SAMBALPUR
HITAISHINI,
July 30th, 1910.

65. The *Sambalpur Hitaishini* [Bamra] of the 30th July has every sympathy with the Memorial meeting that was held at Belvedere, with the object of perpetuating the memory of the late King Edward VII, and supports the proposal of His Honour the Lieutenant-Governor of Bengal to establish a hospital for the benefit of the patients suffering from consumption and other chest diseases out of the proceeds of the fund, started at the meeting.

SAMVAD VAHIKA,
Aug. 4th, 1910.

The Memorial meeting at Belvedere sympathised with.

The *Samvad Vahika* [Balasore] of the 4th August writes in the same strain, and states that the Bengal Government may follow the example of the Madras Government in establishing a Consumptive Hospital with a view to perpetuate the memory of King Edward VII.

UTKALBARTA,
Aug. 6th, 1910.

66. The *Utkalbarta* [Calcutta] of the 6th August states that the residents of Patpur and Gopalpur, in *killa* Banki, district Cuttack, raised subscriptions with a view to repair the temple of Ratneswari in that *killa*, and appointed Babu Bhagwat Swain, a resident of Gopalpur, as honorary treasurer. It is complained that the honorary treasurer does not attend to his duties, and is unwilling to make over the public money to those who are willing to take charge of the honorary work. The writer suggests that Babu Balmukunda Kanungo, the Deputy Collector of Banki, should take some interest in this public work.

URIYA AND
NAVASAMVAD,
Aug. 3rd, 1910.

67. The *Uriya and Navasamvad* [Balasore] of the 3rd August, is sorry to note that a company in Puri, namely Radhakrishna Provident Fund, has suddenly collapsed through the chicanery of some person or persons whose names have not yet been made public. The writer observes that the authorities should examine the accounts of the company's office and find out the causes which have led to its dissolution.

URIYA AND
NAVASAMVAD,
Aug. 3rd, 1910.

68. The *Uriya and Navasamvad* [Balasore] of the 3rd August, thanks Mr. J. N. Bose for his representation to Government, in which he has clearly pointed out that the interests of the landlords and tenants in Orissa are being injured by the proceedings of the Revision Settlement. As the Revision Settlement has increased the troubles of the people in Orissa, the writer appeals to Government to pay proper attention to the arguments put forward by Mr. Bose.

69. A correspondent of the *Uriya and Navasamvad* [Balasore] of the 3rd August puts a certain number of questions in which it is indirectly hinted that the Head master of the

Cuttack Training School and some of his Assistants waste a portion of their valuable time in sitting in Council to discuss unnecessary matters that have no connection with their school.

70. The *Samvad Vahika* [Balasore] of the 4th August recommends that Mr. Mohini Mohan Senapati, M.A., who is in the subordinate Executive Service, drawing a salary of Rs. 175 per mensem and who wishes to join the Educational Service, may be appointed as a Professor of Philosophy in the Ravenshaw College, thereby being transferred to the Provincial Educational Service.

71. The *Samvad Vahika* [Balasore] of the 4th August approves of the appointment of Mr. Clark as Commerce and Industry Member and that of Mr. Butler as the Education Member of the Indian Executive Council, and hopes that they will earnestly try to improve the Departments that have been placed in their respective charges. At any rate, the appointment of an Education Member makes it clear that the Indian Government will henceforward pay greater attention to the education of the Indians, who are now in an unadvanced state.

72. The *Utkaldipika* [Cuttack] of the 6th August, approves of the notification of the Bengal Government calling upon the popular leaders in Bengal to discontinue demonstrations in connection with the anniversary of the boycott ceremony, which was to take place on the 7th August in commemoration of the Partition of Bengal and observes that, as already six years have passed since the day of Partition, the people of Bengal should acquiesce in the policy of Government and not rake up old feelings which would serve no purpose.

73. The *Utkaldipika* [Cuttack] of the 6th August, publishes a letter written by a contributor to the Jajpur Exhibition fund and observes that as the public have found reasons to be dissatisfied with the accounts of the Exhibition Committee, these accounts should be properly checked and not destroyed with indecent haste. The writer adds the following:—

“There are several matters which require explanation and we especially invite the attention of the District Magistrate to the propriety of employing Presidents of village Panchayats in collecting subscriptions for the exhibition. We agree with the suggestion of the writer that the accounts of the receipts and disbursements in detail, particularly of the names of the subscribers should either be published in newspapers or printed separately and distributed freely. It is not sufficient to lay them on the table in office for inspection by the public. We cannot believe that it is seriously proposed, as alleged by the correspondent, that the inspection is limited to a week only after which the accounts will be destroyed.”

74. After giving a short account of the working of the Co-operative Credit Societies in Banki and Dompura in the Cuttack district, the *Utkaldipika* [Cuttack] of the 6th August, goes on to observe that the merchant bankers in Orissa have failed to appreciate the merit of the movement, though the bankers in Bengal have been bold enough to advance money for circulation in Cuttack at eight per cent. per annum. It is a pity that the rich people in Orissa do not see clearly where their interest lies. It is a very difficult thing to reform the Uriyas.

75. The *Utkaldipika* [Cuttack] of the 6th August thanks the Maharaja of Gidhour for a donation of Rs. 50 towards the fund of the Mahakali Pathsala in Calcutta.

76. The *Utkaldipika* [Cuttack] of the 6th August, thanks Rai Sudam Charan Naik Bahadur for his liberality in founding certain gold medals to be awarded to those Uriya students in Calcutta, who will pass the final B. L. and M. A. Examinations with credit.

URIYA AND
NAVASAMVAD.
Aug. 3rd, 1910.

SAMVAD VAHIKA,
Aug. 4th, 1910.

SAMVAD VAHIKA,
Aug. 4th, 1910.

UTKALDIPIKA,
Aug. 6th, 1910.

UTKALDIPIKA,
Aug. 6th, 1910.

UTKALDIPIKA,
Aug. 6th, 1910.

UTKALDIPIKA,
Aug. 6th, 1910.

UTKALDIPIKA,
Aug. 6th, 1910.

UTKALBARTA,
Aug. 6th, 1910.

77. The *Utkalbarta* [Calcutta] of the 6th August, complains that that portion of the Cuttack-Angul road, which passes through Athgarh, is infested with thieves and robbers that trouble the travellers on that road in various ways. That portion of the road, which is situated between Khutni and Oranda, is remarkable for such depredations. Goods belonging to the Maharaja of Seraikhela were looted with impunity on this part of the road. The attention of the Raja Bahadur of Athgarh is drawn to the matter at once.

The depredations committed by tigers in the Daspalla State have become so great that the Chief of that State has found it necessary to issue an advertisement in the *Utkal-dipika* of the 6th August to the effect that whosoever will succeed in killing a man-eating tiger and presenting it for inspection will be rewarded at the rate of Rs. 100 per tiger.

Man-eaters in Daspalla.

UTKALDIPIKA,
Aug. 6th, 1910.

78. The *Utkaldipika* [Cuttack] of the 6th August, complains that the *ghee* (clarified butter), which is sold in the Cuttack bazar and which is mixed up with sweetmeats, is so bad that it produces nauseous and vomiting tendencies in the consumers. This is the more to be regretted as the Cuttack Municipality has got a separate Health Officer to look after the food of the taxpayers. It is very necessary that the authorities should do something in the interest of public health.

Bad *ghee* in Cuttack.

SAMBALPUR
HITAISHINI,
July 30th, 1910.

79. The *Sambalpur Hitaishini* [Bamra] of the 30th July, states that public works in Bamra are going on at a rapid rate and that a large number of coolies drawn from different parts of Orissa Garjats are being maintained thereby. It is said that Bamra wants one thousand more coolies.

Coolies well provided in Bamra.

GARJATBASINI,
Aug. 6th, 1910.

80. The *Garjatbasini* [Talcher] of the 6th August, is sorry to notice the death of Babu Dasrathi Das, the old Sub-Registrar of Jagatsingpur, who used to take a great deal of interest in the cause of his country.

An obituary notice.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;
The 20th August, 1910.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 20th August 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

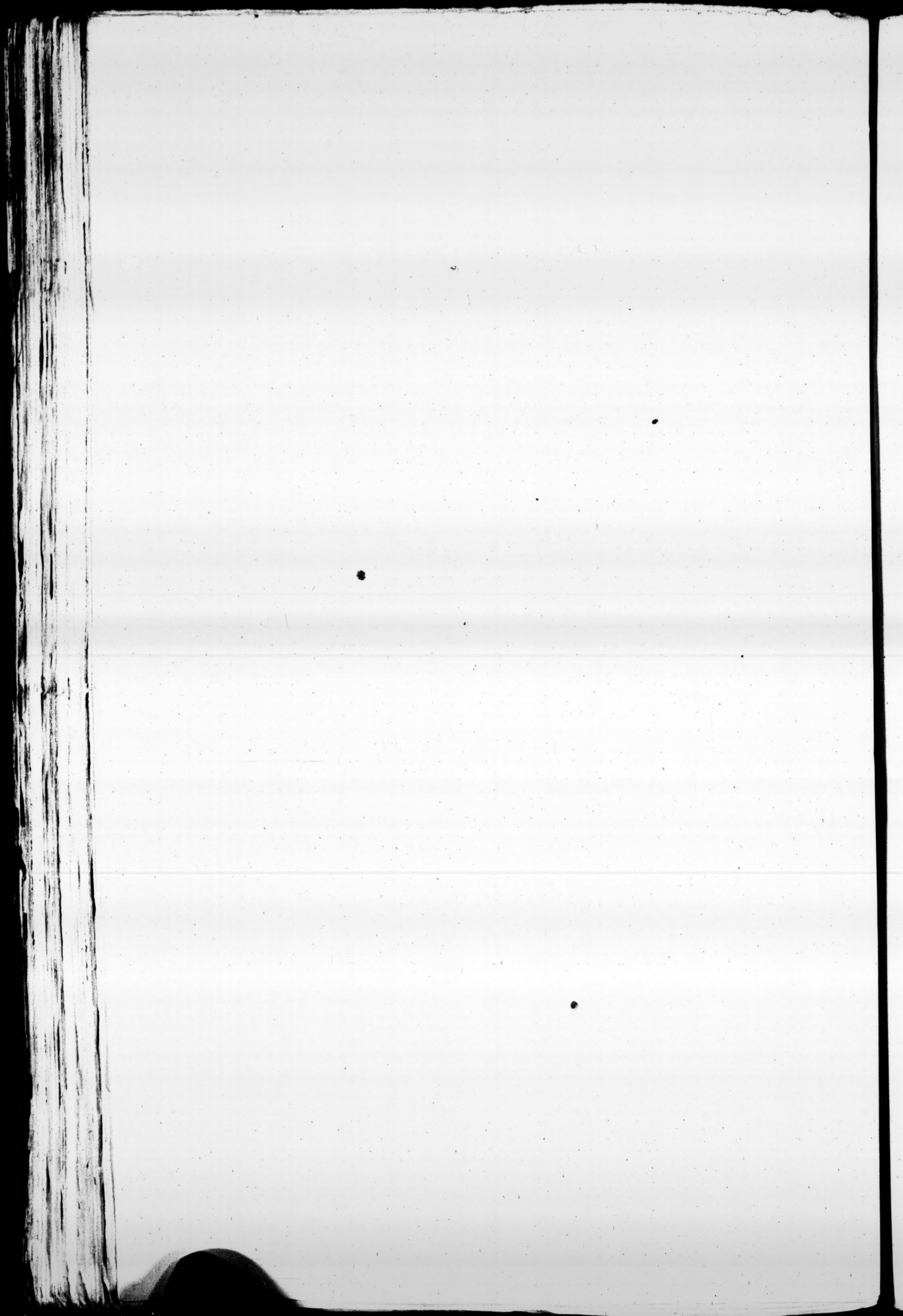
[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Prish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader of Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	.....	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily"	Ditto	Daily	(Ditto)	Ditto.



I.—FOREIGN POLITICS.

1195. The *Bengalee* urges the immediate adoption of retaliative measures by the Government of India as a protest against the treatment of Indians in the Transvaal, and suggests that the recruitment of indentured labour for Natal should be stopped. It is also suggested that Government should issue a Resolution to the effect that all subjects of the South African Government residing in India are to receive the same treatment as has been meted out to Indians in the Transvaal.

BENGALIAN,
10th Aug. 1910.

1196. The *Bengalee* supports Mr. Natesan's suggestion that the Indian deportees from the Transvaal should be suitably provided for at Madras till they are able to find the means of returning. Although these deportees are at present maintained by the Indian South African League, they and the Presidency in general will have a just grievance if the Madras Government, who are their natural protectors, do not afford them some relief at such a critical time.

BENGALIAN,
11th Aug. 1910.

1197. The *Bengalee* hopes that the Government of India will, without further delay, adopt the measures recently recommended by the Supreme Legislative Council, with a view to obtaining better treatment for Indians in the Transvaal.

BENGALIAN,
13th Aug. 1910.

1198. Referring to the treatment of Indians in the Transvaal, the *Indian Empire* says:—"The weakness and indifference displayed by the Imperial Government is causing pain to us and disgust in the minds of other nations."

INDIAN EMPIRE,
16th Aug. 1910.

II.—HOME ADMINISTRATION.

(a)—Police.

1199. The *Bengalee* reports that a well-known public man has recently been subjected to the annoyance of police surveillance while on a short visit to Ranchi. The journal regards this sort of activity as mischievous and irritating, and hopes that Sir Edward Baker will enquire into the matter.

BENGALIAN,
10th Aug. 1910.

1200. Referring to the political cases now proceeding at Dacca, the *Bengalee* writes:—"The authenticated stories which have reached us about the trial of one or two under-trial prisoners in similar cases, who were eventually discharged and whom their friends knew to be absolutely innocent of the charges brought against them, fill our minds with some little concern for the accused now awaiting their trial at Dacca. The two accused, whose cases we have in our mind, were treated, not as innocent men whose guilt had yet to be established, but as guilty persons awaiting punishment, or at any rate as prisoners upon whom the burden of proving their innocence was laid." Proceeding to argue that the weight of evidence must vary as against the several suspects arrested in Eastern Bengal and Assam, the journal continues:—"Is it right . . . that they should all be doomed to one common sentence of detention while the case is under investigation? Is it not fair that those against whom the weight of evidence is not sufficiently strong should be released on bail? That is the clear verdict of justice, and it represents the practice of civilized Governments."

BENGALIAN,
13th Aug. 1910.

(b)—Working of the Courts.

1201. The *Bengalee* says that the judgments of the Special Tribunal in political cases have commanded the confidence and respect of the community.

BENGALIAN,
13th Aug. 1910.

AMRITA BAZAR
PATRIKA,
12th Aug. 1910.

1202. The *Amrita Bazar Patrika*, desires to draw the attention of the authorities to the popular complaint that, as a rule, bail is scarcely ever allowed even to men of education and social standing who happen to be charged with a political offence. Thus, although bail was repeatedly applied for on behalf of Babu Lolit Mohan Chatterji, an accused in the Howrah gang case, it was granted only on the eve of his discharge.

TELEGRAPH,
13th Aug. 1910.

1203. Referring to Sir Herbert Risley's explanation in connection with the proscription of Mr. Mackarness's pamphlet, the *Tekgraph* writes:—"We may take it as true that Sir Herbert Risley actually made the declaration fathered on him, to wit, that 'departmental enquiry had shown that judicial courts were mistaken' . . . We cannot conceive of a greater scandal or more mischievous dictum. It simply lays the axe at judicial independence in a manner scarcely dreamed by the people of the country."

AMRITA BAZAR
PATRIKA,
15th Aug. 1910.

1204. The *Amrita Bazar Patrika* says that the judgment in this case has given universal satisfaction.

AMRITA BAZAR
PATRIKA,
15th Aug. 1910.

1205. The *Amrita Bazar Patrika* asks why the Dacca conspiracy case is not to be tried by a Special Tribunal. It is urged that it would not be just to subject the accused to all the disadvantages of the new Act, while their trial is conducted under the ordinary criminal procedure.

INDIAN EMPIRE,
16th Aug. 1910.

1206. The *Indian Empire* expresses great surprise at Sir Herbert Risley's statement that departmental enquiries should override judicial decisions, and wonders that the British public tolerate such sentiments. The journal is confident that the declaration is sure to meet with feelings of disappointment and dismay among the educated classes in India.

(c)—Jails.

AMRITA BAZAR
PATRIKA,
11th Aug. 1910.

1207. The *Amrita Bazar Patrika* says that the following reforms proposed by Mr. Churchill in connection with the prison administration of the United Kingdom, are urgently needed in this country:—(1) Extended application of the Probation of Offenders Act; (2) period of grace for payment of fines; (3) no gaol for lads (except for grave crimes), a system of defaulters' drill to be substituted; (4) separate confinement to be reduced to one month; (5) quarterly concerts or lectures in gaol; (6) abolition of police supervision after the remission of a prisoner's sentence, and (7) encouragement and organization of prisoners' aid societies.

BENGALIEE,
11th Aug. 1910.

1208. The *Bengalee* has received a complaint from one of the accused in the Howrah gang case, who has since been discharged, which if published would, it is alleged, convince Lord Morley and Lord Minto that the treatment of under-trial prisoners in Indian jails leaves much to be desired. The journal feels convinced that neither the Secretary of State nor the Viceroy would permit the present state of affairs to continue if they were acquainted with the dietary and other hardships imposed on under-trial prisoners.

(d)—Education.

BENGALIEE,
10th Aug. 1910.

1209. The *Bengalee* objects to the resolution recently adopted by the Calcutta University, dispensing with the attendance in college of failed B. A. students who intend to present themselves again for examination. The innovation, it is urged, will not be conducive to the interests of discipline, and by withdrawing a large number of students from independent colleges, will seriously reduce the incomes of these institutions.

1210. Disagreeing with the *Bengalee*, the *Amrita Bazar Patrika* supports the action of the Calcutta University in dispensing with the rule requiring unsuccessful B. A. candidates to attend a college one full year before being permitted to reappear at a subsequent examination.

The Calcutta University and plucked B. A's.

AMRITA BAZAR
PATRIKA,
12th Aug. 1910.

1211. The *Mussalman* regards the action of the Calcutta University in rejecting the petition of Mr. Shahidulla for readmission into the University M. A. class for Sanskrit, as an outrage on the feelings and sentiments of all sensible and right-thinking men and a deliberate insult to the Mahammadan community.

The University lectures and the Mahammadans.

MUSSALMAN,
12th Aug. 1910.

1212. The *Mussalman* says that the Deputy Inspectors of Schools in the districts of Howrah and Bankura have systematically deprived Muhammadan institutions of the aid to which these are entitled from the District Board fund.

Muhammadan primary education and State help.

MUSSALMAN,
12th Aug. 1910.

1213. In advocating the introduction of free primary education, the *Mussalman* says that it is incredible that the Government of India should hesitate to undertake a task which a comparatively minor potentate, His Highness the Gaekwar of Baroda, has already taken in hand.

Free primary education.

MUSSALMAN,
12th Aug. 1910.

(h)—General.

1214. Referring to the rumour that Mr. Justice Sharafuddin will be nominated as a member of the Bengal Executive Council, the *Bengalee* writes:—"We object on principle to the appointment of a High Court Judge to an executive office. The independence of the judicial bench is the concern of the community, and if those holding the highest judicial appointments were taught to look for favours at the hands of the Executive Government it might interfere with their independence. A great question of principle is involved in this case, analogous to the principle of the separation of judicial from executive functions; and we hope Lord Morley will look at the matter from this point of view. The educated community have a very strong feeling about it, and we have ventured to give expression to it."

The Bengal Executive Council.

BENGAL,
10th Aug. 1910.

1215. The *Amrita Bazar Patrika* says that if the peaceful remedies recommended by the Governor-General in Council had been applied, the unrest prevailing in the new province might possibly have disappeared, whereas indiscriminate arrests have only tended to unsettle men's minds. The attitude of the authorities in Eastern Bengal is deeply deplored.

The unrest in the new province.

AMRITA BAZAR
PATRIKA,
10th Aug. 1910.

1216. The *Amrita Bazar Patrika* suggests that the Supreme Government should either take into its own hands the duty of warning newspapers for objectionable articles, or advise Local Governments not to convey warnings unless there has been a clear infringement of the law. It is held that some of the warnings hitherto administered might very well have been withheld.

Warnings to the press.

AMRITA BAZAR
PATRIKA,
11th Aug. 1910.

1217. The *Hindoo Patriot* says that the distinction between the educational qualifications required in Europeans and Indians respectively for admission to the clerical staff of the Secretariat is somewhat invidious, and tends to deprive an Indian University degree of its proper value.

Reorganization of the Secretariat offices.

HINDOO PATRIOT,
12th Aug. 1910.

1218. The *Amrita Bazar Patrika* deplores the action of the local authorities in consistently minimising the gravity of the Peshawar riots.

The Peshawar riots.

AMRITA BAZAR
PATRIKA,
13th Aug. 1910.

1219. In contending that the political prosecutions at Dacca are inconsistent with the spirit of the Government letter on sedition, the *Bengalee* writes:—"The redemption of the pledged word of the Government of India is far more important than the conviction of a few men who, if the charge against them is well-founded, are more or less qualified for Bedlam. We are solicitous of the credit of the

The Dacca conspiracy case.

BENGAL,
13th Aug. 1910.

Government and of the success of the new policy of conciliation upon which so much depends. Is this promising policy to be jeopardised by a prosecution which apparently, so far as the public is aware, is in contravention of its spirit and essence? That is the question which the educated community is asking, and we trust a satisfactory reply will be forthcoming."

AMRITA BAZAR
PATRIKA,
13th Aug. 1910.

1220. With a view to minimising what it calls the "evils" of official tours, the *Amrita Bazar Patrika* suggests that executive officers, while on tour, should keep a watch on their subordinates; keep their own accounts and make their own payments; pitch their tents having due regard to the convenience of all parties concerned, and give up the practice of trying cases in camp to the great inconvenience of the contending parties and the witnesses.

BENGALIAN,
12th Aug. 1910.

1221. The *Bengalee* says that the authorities are undoubtedly responsible for the loss incurred by the Hindus during the Peshawar riots. Had effective measures been taken, the riots, it is held, would not have assumed such proportions. The journal urges that the least Government can do is to compensate the Hindus adequately for the loss they have sustained.

TELEGRAPH,
13th Aug. 1910.

1222. Referring to the Peshawar riots, the *Telegraph* writes:—"Look at it from whatever point you will, it is evident that it was the Hindus who lost all along the line. And yet it is they of whom no notice is being taken by the authorities, for, as we have already seen, they are to pay the punitive tax, in whatever form the same may be realized, in a larger proportion than those who were guilty of the most serious offences."

AMRITA BAZAR
PATRIKA,
15th Aug. 1910.

1223. The *Amrita Bazar Patrika* reproduces from the *Pioneer* the following paragraph which, though published by the *Bengalee* as part of Babu Bhupendra Nath Basu's speech in the Imperial Council, was not in fact included in the speech as actually delivered:—"Both before and after the partition of Bengal, hundreds and thousands of meetings were held at which no disturbance had taken place; then the police began to interfere. Calcutta and Mymensingh were given over to hooliganism by the police; Gurkha soldiery were quartered in remote countrysides, many of which had not seen a regular constable; youths belonging to respectable families were flogged and imprisoned for trivial offences; Hindu women took shelter in tanks to hide themselves from ruffians and fled for refuge in their wet clothes to the town of Mymensingh in waggon loads, as the railway was unable to provide a sufficient number of carriages; Hindu images were destroyed and riots had taken place in parts of the country, where the inaptitude of the magistracy lent colour to wild rumours of Government inaction if not something worse; pamphlets containing the foulest aspersions on the Hindu religion were being distributed broadcast among the lower classes of Muhammadans and inciting them to acts of violence; a peaceful procession of the leading men in Bengal assembled at Barisal to hold the usual annual Conference was forcibly broken up and the processionists mercilessly assaulted with *lathis* by the police; the Conference itself was interdicted. While this state of things was prevailing in the country, the Government, so far as it appeared to the outside public, was mainly busy in seeking to punish all who advocated the *swadeshi* movement."

"Apparently," says the journal, "Babu Bhupendra Nath got his speech printed at the *Bengalee* press. At Simla he revised it, and either of his own motion or at the instance of the Hon'ble Mr. Gokhale, as the *Pioneer* says, omitted a portion of it. The conductors of the *Bengalee* were evidently not aware of it, and printed the whole speech as it was Is it not a fact that the statements in the omitted passages were all true and have been repeated over and over again in the press and on the platform? If there is any point in the paragraph of the *Pioneer* it is this: Not only are journalists and public speakers, but also members of Council, suffering equally from the depressing effects of the repressive measures. Fancy that the Hon'ble Babu Bhupendra Nath Basu did not think it prudent to place certain matters before the Council which were all well-known and well-founded facts."

1224. The *Indian Empire* is pleased to learn that it is Mr. Justice Sharfuddin and not Mr. Justice Mukerji who is likely to be appointed as member of the Bengal Executive Council.

INDIAN EMPIRE,
16th Aug. 1910.

Executive Council.

1225. The *Indian Empire* suggests the appointment of Dr. Rash Bihari Ghose to succeed Mr. Sinha as Law Member in the Supreme Council.

INDIAN EMPIRE,
16th Aug. 1910.

Mr. Sinha's retirement.

III.—LEGISLATION.

1226. In consideration of the fact that in Bengal there have been only two prosecutions for inflammatory speeches, in one of which the prosecution was abandoned while in the other it failed, the *Bengalee* states that special legislation of a drastic kind is not necessary.

BENGALKEE,
11th Aug. 1910.

1227. Commenting on the extension of the Seditious Meetings Act, the *Mussalman* writes:—"All the non-official members, with the exception of three who, we are ashamed to say, happen to be our co-religionists, opposed the measure in strong and unequivocal terms."

MUSSALMANS,
12th Aug. 1910.

1228. The *Indian Nation* says that the Seditious Meetings Act has done much good, and its continuance will not be resented by the people.

INDIAN NATION,
15th Aug. 1910.

1229. The *Indian Empire* advises the people to submit to the will of the Government with regard to the holding of meetings. If the Government deems it necessary that no meetings should be held, it would be well for them to forget the necessity of holding any, especially as none have been held during the last three years. Since newspapers cannot now write what they would for fear of incurring official displeasure, the public ought also to refrain from giving oral expression to their thoughts and feelings.

INDIAN EMPIRE,
16th Aug. 1910.

VI.—MISCELLANEOUS.

1230. According to the *Kayestha Messenger*, the whole of Bihar and the greater portion of Bengal are in favour of the hostel scheme, provided its advantages are not confined to students of the Presidency College.

KAYESTHA
MESSENGER,
1st Aug. 1910.

1231. The *Bengalee* hopes that Government will make suitable provision for the widow and child of the late Mr. Ganguli, Assistant Superintendent of Telegraphs, who lost his life while endeavouring to swim the river at mile 502 on the Bengal-Nagpur Railway in order to re-establish telegraphic communication. Although Mr. Ganguli belonged to the Imperial Service, he was a native of Bengal, and the journal therefore appeals to Sir Edward Baker to move in the matter.

BENGALKEE,
10th Aug. 1910.

1232. The *Amrita Bazar Patrika* urges on the Government the justice of providing for the family of the deceased officer who died in the execution of his duty.

AMRITA BAZAR
PATRIKA,
10th Aug. 1910.

1233. The *Indian Empire* hopes that suitable provision will be made for the family of the late Mr. Ganguli, Assistant Superintendent of Telegraphs, who lost his life in the interests of his department.

INDIAN EMPIRE,
16th Aug. 1910.

1234. Referring to the poisoned betel leaf scare, the *Hindoo Patriot* says:—"Circulation of this report among the ignorant masses of the people, which may be the work of designing men, might possibly lead to harm if the wrong impression be not forthwith removed from the public mind."

HINDOO PATRIOT,
12th Aug. 1910.

G. C. DENHAM,

Special Asst. to the Depy. Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,

9, ELYSIUM ROW,
The 20th August 1910.

B. S. Press—20-8-1910—182X-25-C. W.

